Present Religions in Tibet and Neighboring Countries

A Study of the Various Religions in Central Asia; Present Missionary Efforts

By
Sylvester A. Sieber, S. V. D.

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PRAYER WHEELS
KASHMIR
THE ROOF OF THE WORLD
DALAI LAMA
REINCARNATION
CITY OF THE SPIRITS
SORCERY
CARAVAN TRAILS

★

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1.

Introduction

1. Central Asia, according to anthropologists, was the cradle of the human race. As the human race grew in numbers, one group after another was forced to leave and seek the means to feed, house and clothe itself elsewhere. The consequent dispersal of man to the many different areas and climates on the earth, his gradual adjustment thereto, isolation and inbreeding, through the operation of geographic, biological and genetic processes, brought about the many races we find today.

2. It is one of the ironies of history that this region, Central Asia, is the last great frontier of Christian missionary endeavor. Attempts have, of course, been made repeatedly to bring the Cross of Christ into the original habitat of mankind, but, as we shall presently see, the results to date have been almost negligible.

3. No reliable census is available for this area. The Rev. Francis Goré, of the Paris Foreign Mission Society, gives the following statistics:

Tibet	2,000,000
Koukounor	1,000,000
Bhutan	300,000
Nepal	5,600,000
Afghanistan	10,000,000
Beluchistan	800,000
Exterior and Interior Mongolia	1,800,000
Western or Russian Turkestan	7,200,000
Sinkiang or Chinese Turkestan	1,200,000

One must add to these countries Sikkim and Tannu Tuva. There are also a number of countries situated between Tibet and India, such as Kashmir, and between Russia and Tibet, as well as between Tibet and China. This last region is known as the Tibetan marches.

2.

Tibet

The Land

4. Tibet is located at 78-99 degrees Longitude E., and 28-36 degrees Latitude N. The whole country is hemmed in more or less by natural barriers: the Himalayas on the west and south, the Kuenlun mountains on the north, and the rivers of Central Asia on the east. Some of these peaks reach a height of 25,000 feet. In fact, three fourths of the occupied area in Tibet is actually above 10,000 feet.

5. There are three geographic and cultural areas:

(a) *The northern plains and high valleys:* In this area it is too cold for either crops or trees. Here, however, we find what might be called the "most typical" Tibetan people, the most important tribe being the Drupa. They are shepherds with herds of yak and flocks of sheep. In this region there are numerous salt lakes and hot springs.

(b) *Southern Tibet:* This area begins with the valley of the Tsang Po river (further south it is known as the Bramaputra and flows all the way to India). The river is navigable for a distance of some four hundred miles. The natives' yak-skin boats ply back and forth with passengers and trade. The largest and most important cities, such as Lhasa and Shygatse, are located in this area. It is the meeting point of trade into China, India, Mongolia and Turkestan—even into Siberia. For thousands of years hordes of migrating humans have passed through here dispersing to all points of the compass. One of the best documented migrations was that of a people well known to anthropologists, the Munda-Kolarian speaking peoples, who got into Southeastern Asia and all the way to Calcutta. The discovery of this famous linguistic group by Father Wilhelm Schmidt, S.V.D., established his world-wide reputation fifty years ago.

(c) *Eastern Tibet:* Here the mountain ranges run north and south,

with the result that monsoons come up the valleys bringing heavy rainfalls and making the valleys very fertile. It is the most fertile region of Tibet. Agriculture, forests and grazing flourish.

5. Geographers call Tibet "the roof of the world." The country as a whole might be called a desert plateau. It is surprising to note that, despite all the descriptions of frozen mountain peaks and intense cold, Tibet is actually situated at about the same latitude as North Africa. The plateau is furrowed by three rivers, the Indus, the Salween and the Mékong, which flows along the foot of the Himalayas. The rivers are separated by mountain ranges twelve to fifteen thousand feet high. The valleys themselves are over 6,000 feet above sea level. The passes into Yunnan on the south are frozen earlier and longer than in the north owing to the more frequent rains.

6. The iron curtain around Tibet, aided by these natural barriers, has been maintained with a fanaticism similar to that which we find in Russia today. Most of the travelers have been expelled or murdered. However, since the English campaign of 1904 the Himalayas have proven less an obstacle. The works of Waddell, Younghusband, Rockhill, Sven Hedin, McGovern, Fathers Huc and Desgodins (to cite only the principals) have given us a clearer or more correct picture of this isolated country and seemingly mysterious people.

The People

7. The authorities on the physical types in Tibet do not agree completely. There are at least two, if not three, distinct types. There is a light-brown colored group closely akin to the southern Mongoloids as we find them in South China, Indo-China and the Mon-Khmer peoples. You might call them a brown race of people, with heads from medium to broad, black wavy hair, eyes brown to hazel, high cheekbones, a thick nose with a depressed root and sparse beard. The second group is less like Orientals. They are called Khan Tibetans and look more like the Karen peoples of Burma. This simply means that they have a greater admixture of Caucasoid ancestry. They have big, long heads but broad faces. The passage of many peoples through here for the last four or five thousand years, together with mixture with Chinese, Nepalese, Kashmirians and others along the borders, has given rise to many other types that do not fit the aforementioned standard types.

8. *Language:* The Language of Tibet belongs to the Tibeto-Burman branch and is also related to the third branch, Tai. It is an isolating monosyllabic language with two or three tones and was reduced to writing in the 7th century. There is some Chinese influence but the Tibetan pronounces the *z* and *r* like a Frenchman. The founder of the Tibetan kingdom, Songstun Gangbo, sent one of his ministers to India to study the "language of the gods." This minister, Thummi by name, brought back a Sanskrit form of alphabet which consists of thirty letters and four signal vowels. It was a speller rather than an alphabet. By adding to the simple letters one of the vowel sounds either as suffix or prefix the inventor of this alphabet was able to produce 350 sounds of the Tibetan language. The written language is very different from the spoken word, many letters being silent. There are actually two languages in Tibet—one for style and one for conversation. Catholic missionaries have prepared a catechism and other doctrinal works in the Tibetan language. There is also an Italian-Tibetan and a Tibetan-Italian dictionary of some 35,000 words which was prepared by a Capuchin. Also a Tibetan-Latin-French dictionary was published.

9. *Culture:* In 1027 the Tibetans borrowed two cycles of twelve and sixty years and the division of days into twelve hours from the Chinese. From the Arabs and Turks they took the decimal numeration, Arabic numerals, some astronomy and the week of seven days.

10. The nomadic pastoral peoples in the north live in square tents, similar in some ways to those of the Arabs, with roofs held up by posts. The village peoples in the south and east live in rectangular two and three-story houses with flat roofs. The people are good weavers, make felt and do metal work. It is well to note that even the town dwellers are semi-nomadic. They think nothing of going for an 800 mile walk or yak ride.

11. The nomads of the north are split into tribal units ruled by hereditary chieftains, chieftainship going to the oldest son. Tribes are divided into smaller blood-related groups which might be called patrilineal lineages (much like the patriarchal Jews of the Bible). The basis of life here is the monogamous family.

12. Among the village people we often find fraternal polyandry in the poorer families. The purpose of this custom is to keep the family estate together. Only the oldest son marries and the property is passed on to him. His younger brothers, as long as they work for the oldest brother, have certain rights with regard to his wife (or wives). Daughters marry outside of the family. One son goes to a monastery to become a monk. The other sons then are all married to the wife of the eldest. All the children are his and the property descends in the next generation in the same fashion. In the polyandrous household the woman's position is good—she is trader and banker. Rulers and chiefs have polygynous families. Women are scarce and in general they have a high status.

13. The marriage ceremony is celebrated with a three day festival. Among other peculiarities there is a mock battle and the bridegroom is beaten up. The bride is given a dowry of cattle, clothes and household equipment. The end of the ceremony finds the two families involved drawn up on opposite sides ridiculing each other.

14. At death, the bodies of the wealthy are flexed, placed in a bag and hung to the rafters of the house. A lama (monk) is called. He reads formulae from the sacred books. Then the corpse is turned over to professional flesh cutters who cut up the corpse which is fed to dogs or herds. The bones are then cleaned, mixed in meal and fed to the dogs or vultures. The poor simply throw the corpse soon after death in a stream. Bodies of monks are burned or buried together with offerings. Mourners wear white, there being no ornaments, no festivities, no washing or combing for a hundred days.

15. A widow goes back to her family or remains as the wife of the next brother. The lowest rungs of the social ladder are allotted to beggars, butchers and corpse cutters. There is a sort of caste system with officials and wealthy at the top, a middle class of semi-nobility, a little lower than these a large group of petty merchants and petty farmers. The Lamas hold the highest social position in the country.

16. The Tibetans wear a long top garment with full sleeved jacket, a high collar of sheepskin in winter, cloth in summer. The nomad population have high boots of skin with yak-hide sole.

17. The Drupa use meat and curdled milk. One of the food items for the tent dwellers is tea. Just as important is parched barley or meal.

Tea bricks are ground in mortar with rancid butter added and barley meal sifted in. Everyone carries his own tea bowl in his blouse. There is no set time for meals—they eat when hungry. Butter is stored in skin bags. Meat is frozen and dried and stored in leather bags. Fish and eggs are taboo. Strict Buddhism does not allow the eating of meat.

18. There are no roads and wheeled vehicles in Tibet; only narrow caravan trails. Freight is carried on yaks, mules, horses and sheep. Most travel is on foot.

19. For the agricultural pursuits in the South and East they use crude implements, wooden hoes, plows drawn by horse, iron sickles. The chief crops are barley and radishes.

20. A very primitive loom without a shuttle is used for weaving. Some felt is made, though it is not important.

21. *Government:* Tibet as a whole was ruled by a king as overlord whose power was feeble because of the power of the provincial rulers. There was really a dual chief power—civil and religious. The king had civil power but the Dalai Lama was a power to be reckoned with. China for centuries played the two authorities against each other.

22. In the 13th century Kublai Khan was converted by a Tibetan priest whom he made sovereign of Tibet. This was the beginning of the Red Hat kings. Under the influence of a great reform in 1358 the Red Hat Lama was made secondary to the Dalai Lama, leader of the Yellow Hat sect who became the secular and religious head of the country.

23. In 1760 the Gurkhas invaded Tibet. The Tibetans called in the Chinese to help drive the Gurkhas out. They did so but settled in Tibet. In 1904 the British invaded Tibet from India and the Dalai Lama fled to China where he lived in Peking. In 1911 Tibet threw off Chinese rule. Since then all outsiders have been kept put, more or less.

24. The Dalai Lama is then the secular and religious ruler. He heads a Council of five ministers composed of one Lama and four laymen. This is the chief council and high judiciary. There are fifty-three districts, each with a resident head appointed by the Council. They receive no salary but get land and can use forced labor on them.

25. There is continual strife between the conservatives (the Red Hats) and the progressives (the Yellow Hats) in religious matters.

Since the Lamas rule the country, however, this religious difference is really a political matter.

Religion

26. It is believed that the early Tibetans were nature worshipers, had many gods, practised magic, ancestor worship and offered human sacrifice. Shamanistic (i.e., animistic) practices still survive in the various Buddhistic sects.

27. Some knowledge of Buddhism reached Tibet already in the 4th century. The Chinese Emperor Tai Tsong sent emissaries to bring Buddhism into Tibet with the hope of teaching the savage Tibetans to seek peace. Only a hundred years later did the Tibetans really embrace Buddhism.

28. Little is left of this early Buddhist philosophy. The priests are, for the most part, sorcerers and spirit worshipers. The real founder of the present-day religion of Tibet, *Lamaism,* was a monk from India, Padma Sambhava. He is known under many different names. The first monastery founded by him was on the left bank of the Bramaputra at Sangyé. The Indian monks harassed by the Moslems took refuge in the Himalayas, where they undertook to translate the sacred books. These monks or lamas (i.e., those who have no superiors), set themselves up as a caste superior to the lay people and even to the divinities over whom they claimed to have power. In China the idea of merciful Buddhas (Amitaba) was developed, but Péma chiongné, the lamaistic theologian, substituted for this the idea of savior (*Avalokitesvara*). All Tibetans recite constantly and on all occasions the prayer of Péma chiongné, "O ma mi padmé houm!" i.e., "Oh that I may obtain perfection and be absorbed in Buddha." (Fr. Huc's translation*).

29. Lamaism has stressed the principle of Karma, that is, of cyclic recurrence, of transmigration and evolution of souls; the good and evil of everyday life are in some way bound to the circumstances of a preceding life. The Buddhistic idea of Nirvana is excluded. The idea of the reincarnation of Buddha is strong and when the Dalai Lama dies a search is instituted for his successor who is supposed to be a child born at the same hour that the Dalai Lama died.

* There are many other translations of this prayer.

30. In the 11th century Atisha of the royal family introduced the Tantric version of Buddhism which pays a lot of attention to the female deity Sakti. Later still the reformer, Tsongkhapa, who was himself an eclectic in religious matters, accepted the Indian doctrines, the deities, images and statues of the ancient sects. It is also believed that he borrowed certain objects of cult from Nestorianism.

31. The theory of emanations or reflections which is at the basis of the Buddhistic pantheon received a peculiar development in Tibet. According to this theory, the Bodhisattvas, that is, the candidates for Buddhaship, or those men who by assiduity in the practise of virtues and meditation have arrived at the intelligence or Bodhi, of the supreme Buddha, are able to transmit their psychic essence to mortals. Thus, through this theory of reincarnation, the renowned lamas could perpetuate themselves in later generations. In fact, a dying lama may even designate the child (i.e., circumstances, etc.), in whom he will be reincarnated. At times it may, however, be one's natural descendant. For the most part, the lamas attempt to find out who the reincarnated lama (i.e., the living Buddha) is by means of sorcery and magic. There is much intrigue when this involves a lama of high standing, as for instance, of the Dalai Lama himself. It must be apparent to everyone that this arrangement calls for an interregnum at the death of each Dalai Lama for the Council of Ministers rule during the new Dalai Lama's minority.

32. The first Dalai king, in order to consolidate his throne, enlarged the doctrine of reincarnation still further. He declared himself the reincarnation Chienrézigs (a god) and identified himself with the great king Songstun Gangbo. All the lamas claim to be a reincarnation of some god or ancient king. They even go so far as to reckon the emperors of China, India and Russia as a reflection of the divinity.

33. This doctrine of reincarnation is based upon the idea that every animated thing has a soul which does not die. At death, the body which housed the soul does indeed disintegrate, but the soul passes on to a new existence in a new body which is more perfect and more honorable, or less perfect and less honorable socially, according to one's merits or demerits. Consequently, through one's misdeeds the soul of a lama may even become the soul of a layman or of a woman or of an animal. On the other hand, the soul of an insect or of an

animal or of a layman or of a woman can gradually, by reincarnations, go up the social ladder and become the soul of a lama.

34. As to whether the Tibetans have preserved the idea of a monotheistic God, Father Desgodins writes: "As to the idea of a one and only God, the Creator, I found only one person, a layman who had a reputation as the most learned person in Bathang, who expressed this idea, and this was revealed as a sort of secret after two or three hours of conversation. I say secret, in this sense, that it was so hidden amid a mountain of superstitions that it could hardly be recognized. He said that the name of this Creator God was Eusel (Brilliant Light).... If the idea of the one true God exists at all in Tibet there is not one in a thousand, no not one in ten thousand that have it." Msgr. Biet believes that the idea of a Supreme Being has been merged with the sky.

35. It has happened elsewhere, and it may also be the case in Tibet, that preoccupation with the so-called good and evil spirits that inhabit the universe has completely blotted out the idea of the Supreme Being. This belief in spirits together with the idea of the transmigration of souls form the principal basis of the lives and religious practices of the Tibetans. Father Launay thinks that these various spirits are simply the apotheosized attributes of the Supreme Being.

36. The religious houses of Tibet, the lamaseries, are not temples but monasteries inside the walls of which there is a temple. This temple might be called the principal room of the monastery. It is here that the mysterious Tantric rites and the other occult ceremonies of the Tibetan religion are taught to the young monks and celebrated.

37. "Every morning the monks foregather in the temples for services, but no sermons are preached, except on rare and special occasions. The religious officials of Tibet, therefore, are not rightly called priests; they are more correctly monks. There is no parochial work, and the monasteries and their temples are not for the inhabitants of neighboring villages or towns, but for the monks themselves and the novitiates. The village will have its shrine, or shrines, and its prayer-wall, perhaps, but the great religious house is built away from ordinary habitations; and while the sick or dying peasant will call in a holy man to read prayers, and maybe administer relic pills, certain herbal medicine, and various concoctions, his messenger may have a ten mile journey to the monastery." (McGovern—*To Lhasa in Disguise*, p. 212).

38. All the lamaseries resemble each other. They should, by definition, be in solitary places, but some of them are at the edge of a village. Most of them are built on hillsides. A great wall surrounds the monastery. Within it are the dwelling house of the monks and the great hall where worship is practiced. This main hall, made of whitened clay, has a cornice and a dome and is decorated with carvings and frescoes. The roof is supported by carved and decorated wooden pillars. Carved images of departed lamas rest on the altars and before them butter lamps are always burning. It is a somber picture. Carved images of Buddha abound. There are rugs which serve as seats for lamas during office.

39. In the monastery compound one finds tombs of the embalmed head lamas long passed, libraries, shrines, punishment cells, storage buildings for food, etc. It is quite a thriving community. On the nearby hillsides one can see solitary buildings which contain isolated contemplative monks. These men are not to be disturbed. The monasteries even provide guest rooms for pilgrims and traveling monks. In each lamasery there is at least one Living Buddha. He is not the superior. The superior is a graduate named by the authorities at Lhasa, for three to six years if he belongs to the official sect. In the other sects he is chosen by his peers. The superior is assisted by a prefect of discipline (a sort of master of novices), a choir master and stewards. There are also student monks who have taken vows, lay brothers, and young children destined for the religious life.

40. There are three kinds of lamaseries:

(1) *The Black Lamaseries:* These adhere to the primitive religion with all its rites—they turn their prayer wheels from left to right. Chased out of Central Tibet they are numerous in the valleys of the mountains east of Tibet.

(2) *The Red Lamaseries:* They recognize Padma Sambhava as their founder. Those among them that have not taken religious vows are not constrained to celibacy and live a family life in the neighborhood of the monastery. They are obliged to go to the monastery only three or four times a year. The rest of the time they spend cultivating the fields and say their prayers at home.

(3) *The Yellow Lamaseries:* represent the official church of Tibet. Their members are forced to observe a more severe discipline. All must remain celibate and abstain from tobacco and alcohol.

41. Besides the members of the lamaseries there are a number

of lay people who are charged with the recitation of prayers for their clients (at a price), male and female sorcerers. Nuns vowed to a life of virginity are also found. Some live in small communities, others stay with their families.

42. The hermit lamas may go into isolation for any length of time from three days to three years—even for the rest of their lives. They retire from the world and live in caves or huts, the entrance to which is partially closed. They each have a domestic who takes care of their needs.

43. The lamaseries are also the educational centers of the country. Each lama has a novice attached to him who serves as his domestic while being instructed in the sacred literature. Members of well-to-do families go to a monastery in the capital, Lhasa, or at least to the motherhouse-lamasery of the sect to which they belong. The others try to get there by becoming servants of the wealthier lamas. There is hardly a lama who has not been to the "city of the spirits" at some time or other. All the children of the wealthy go to the monastery to learn to read and write even though they have no intention of staying on as monks. There is no other possible way to receive an education in the country.

44. Foreign observers give Tibetan education a very low rating. Madame David-Néel says: "Clerical education in Tibet produces a small elite of letters, a great number of blockheads, amiable bon-vivants, and picturesque bullies, plus some few mystics and the whole gamut of sorcerers, occultists, magicians, etc. Lamaism has added to the superstition of Tibet." The non-reformed monasteries furnish the largest number of these shamans, but they by no means have a monopoly, for all the monasteries, even those of the official religion, teach the art of magic and various nefarious practices. The tricks they are able to work are explained by European observers by auto-suggestion, phenomena of levitation, telepathy. Father Goré is of the opinion that most of the reports concerning these magical feats are exaggerations and have no semblance to what actually happened.

45. The lamaseries are very wealthy. This wealth has been accumulated through gifts, usury and robbery. All the monasteries own land and collect rents. The lay sharecroppers cultivate the land and pay one-third of the produce to the monasteries. The monasteries also have the right to conscript labor. The monasteries also operate as banks

or better, loan companies, and exact exorbitant rates of interest on loans. The monks themselves receive no regular salary but get paid fees for performing marriages, saying prayers, etc. Some of the monks work in the fields; some beg (this is considered very low); others rob pilgrims. All the income of the lamas is pooled. About one-fourth of the whole male population of Tibet is in the priesthood.

46. Every monk in Tibet would like to attain the coveted *geshe* or doctor of divinity degree. Only a very small group of monks is in this category. It requires many years of study and vast textual knowledge to pass the necessary examinations. McGovern thinks there are not more than a hundred *geshes* in all Tibet:

"The *geshe* rank is the highest of five stages in the career of a Tibetan monk. When as a boy he enters the monastery he is merely a novice or acolyte. After he has learned to read and write and has memorized a few pages of ritualistic texts he will gain the rank of *genye*. This is the equivalent to the title *upashakha*, which in other Buddhist countries is given to pious laymen who never enter the monkhood but who are known by their charity and devotion to the order. But in Tibet the laity may not even have this dignity, which has become a preparatory stage in the priesthood.

"Further study and further examination brings the rank of *ge-tsul*. Many monks never rise higher than this . . . a monk of this rank is allowed to take part in most religious ceremonies.

"Another set of examinations and suitable presents to the monastery officials leads to the rank of *gelong*, the full-fledged monk capable of performing all ceremonies, and eligible for practically all the offices in the monastery, elective and nominative. This is as high as the vast majority of the monks ever go.

"Finally come the few who devote themselves to a life of study and who, having passed a strict examination and having also successfully maintained a thesis in the public disputations, are given the title of *geshe*." (McGovern-Id. pp. 429-30.)

47. The heads of most monasteries are the so-called Living Buddhas. These reincarnations of the divinity are chosen by lot as children. The remaining few monasteries have *geshes* appointed as abbots. Most of the influential posts are in the hands of the wealthy families.

48. Most of the monks are abysmally ignorant. At most they can recite the official texts (which they do not understand). Many of

those who fail in their examinations become what is known as *dok-dokpa,* i.e., fighting monks or temple guardians. They smear their faces with black grease and spend most of their time in brawling. There are a number of monasteries with large numbers of these fighting monks and for that reason rate as nothing else but headquarters for a gang of thieves and robbers.

49. There are three main schools of Buddhist philosophy: The Sarvastivadins, or realists; the Yogacarins, or idealists; the Madhyamikas, or transcendentalists.

50. Almost all of the literature in Tibet is religious in character. A large part of it is nothing else but translations from the Indian original Sanskrit writings. One set of a hundred books is in a collection called *Kangyur* (i.e., rendering of the word, or the life of Buddha himself). Another set of 225 volumes, the *Tengyur* (i.e., rendering of the traditional teachings) is composed of commentaries on the *Kangyur.* They were composed between the 9th and 14th centuries. Modern literature is very scanty and of poor quality.

51. It is amazing to note how the lamas' expertness in sorcery gives them a strong hold on the people. The Tibetans believe that their monks by these incantations are able to prophecy the future, command the elements, bring heavenly blessings upon men, protect against disease, and at death lead the soul into the beyond. It is not rare to find, during a religious festival, that a magician-lama, operating as the medium for some divinity or demon, will go off into a cataleptic fit. The pronouncements of such a demented individual are accepted without reservation. The credulous natives can regale one for hours with stories of how this or that monk produced rain or caused it to cease and exercised various powers over the elements.

52. In case of disease or illness the Tibetans have recourse to the lamas. If the illness is minor it suffices to drive the demon away by carrying amulets or hanging small magical strips of paper on the house. In more serious cases it is necessary to find the agent causing the evil, for no sickness is attributed to natural causes. Only the lama can tell them whether the sickness has been inflicted by an offended deity who must be placated by the prayers of the lama, or by some subterranean demon or divinity which only his incantations can control. In the latter case the lama will make a figure representing the disease or illness and he will burn it at the nearest fork in the road to deter the

evil spirit from harming the sick person. If the victim dies, his death is attributed to his sins, and the lama proceeds to carry out the funeral ceremonies. For the next three days the lama has to offer sacrifices so that the soul will be directed during the interval of death and reincarnation. The Dalai Lama and the higher monks must do this for the nobility. Funeral rites can only be performed on certain days. During the interval the body is kept in the house. The relics of famous Living Buddhas are kept in the monasteries. From time to time they are used in religious processions.

53. From all this it is apparent that the lamas have complete control of the country. Tibet is a real theocracy. The common people, however, are crassly ignorant of their own religion. They must have recourse on all occasions to the ministry of the lamas, whom they look upon as the necessary intermediaries between man and the powers that be. The people hardly even know the names of the different divinities whose statues they adore in the temples and the pagodas. They vaguely believe in transmigration but they are especially haunted by the idea that legions of gods and demons surround them. Since it is impossible in all the circumstances of life always to have recourse to the lamas they must necessarily do something themselves. Prayer, fasting and pilgrimages are the principal manifestations of their religiosity. Upon rising the master of the household burns a sprig of the juniper or some other aromatic tree as incense to the deities. In one of the cornices of the house there is a censer about two feet high for the incense offering. Everybody recites the prayers while the leader takes the burning branch about the house to purify it. At mealtime it is customary to offer a few drops of tea to the divinity of the hearth.

54. Pious families also recite night prayers in common. These consist mainly of invocations to Buddha, his law and his fellowship. These prayers are recited while sitting. Then they make three deep prostrations to the family altar if they have one. In the evening all the families reciting together on the roofs of their houses is a very impressive sight. While on a journey or a pilgrimage they are no less faithful in reciting their prayers under the open sky.

55. The wealthy families have a chaplain in the house whose duty it is to make known the needs of the household to the divinities. The less well-to-do have a room in the house set aside as chapel. In it is an altar with the statues of the divinities. On the upper part of the

altar they put the offerings: flourmeal and butter; in the middle part are cups of butter; on the bottom are bowls of holy water which are renewed each day. Such families usually also have a few Buddhistic books, carefully bound with wooden boards, and some painted images which they only rarely display.

56. On the journey to or from home, whether walking or riding, the pious lamaist recites his sacred formula often using rosary beads (108 beads to a rosary) to count his prayers. At other times he goes to make a tour of the religious monuments situated outside the town, or he may go to the neighboring pagoda to turn the immense prayer-wheels that adorn the entrance. On certain days of the month he will go to a neighboring high location to burn aromatic plants to obtain blessing upon the town.

57. These prayer wheels are large barrels mounted on a shaft. When passing a person says a prayer with each turn of the wheel. In fact one may make an offering to a monk to say so many prayers and turn the prayer wheel as many times. Every individual also carries a little prayer wheel with him. As is apparent, religious beliefs and practices are constantly before the people.

58. Tibet has been called the land of prayer. Everywhere, along the roads, at the entrance to the valleys, at the foot and the top of mountains, large prayer walls are erected. These are called *Mani.* Each large stone used in its construction is inscribed with the national prayer. Prayer flags or streamers may be seen at the entrance of every lamasery and on all the doors of the houses. Large rocks and large trees are all inscribed with prayers. The duty of prayer is looked upon as the most excellent meritorious work.

59. From all this religious activity we must not conclude that the Tibetans are pious in the sense in which we usually understand it. This frequent recitation of prayers is a mechanical operation pure and simple. It is not uncommon to find a highway robber fingering his rosary beads or turning his prayer wheel.

60. To protect themselves against evil spirits the Tibetans wear amulets, strings, leather bags, necklaces, silver boxes decorated with filagree work of the same metal. They also invariably walk on the right side of the *Manis,* the prayer walls, and throw stones at the foot of the *Chortens,* i.e., dried mud or stone towers built to contain the

ashes of pious Buddhists. After cremation the ashes are mixed with clay and moulded into a figurine. These little images fill the hollows of the *Chortens*.

61. Neither must we get the idea that the different sects of the lamaseries are something like the various religious orders and congregations in the Catholic Church. Lamaism in Tibet is made up of different sects, set one beside the other and totally disunited. Each sect forms a body of its own, lives its own life, has its own faith, cult and government without any other common bond than the Buddhistic religion, which each sect, however, interprets and practices in its own way. Each sect has its own chief. They mutually accuse each other of heresies and often use the epithet of schismastic for each other.

62. The lamaistic body is not united like the Catholic hierarchy. We cannot compare the different lamaistic sects to our Catholic religious orders all of which have one faith, one cult, their own government under the authority and direction of one head the Vicar of Christ. Lamaism resembles the Protestant world more than anything else.

59. Although the lamaseries in Tibet have such a deep hold on the life of the people it seems the religious convictions of the lamas are none too deep. But the lamas can be expected to defend the institutions which are their glory, the source of their wealth, their authority, the sole reason for their existence.

60. According to Father Huc, the lamaseries near Mongolia are of a higher order both from a philosophical and theological standpoint. The lamaseries, however, for five or six centuries have abandoned the real goals of their institutions, study, literature and teaching. Their rule over the country is enforced by bribery, connivance and downright force. Their insane opposition to Christianity is a matter of their very existence.

61. One must not forget that along the borders other religions are found. There are Chinese with Buddhistic, Taoistic and Confucianistic practices, some Mohammedans, the Mo-son are fetishistic, the Lissu, Lu-tse are said to be uncivilized.

62. Father Launay gives a list of the moral evils prevalent in Tibet. Among other evil practices he enumerates are murder, fraternal polyandry, polygyny, robbery, drunkenness, lying, a mild form of slavery. Prisoners of war are the most miserable. Parents even use their infants to pay insoluble debts.

3.

The Countries Surrounding Tibet

Tibet and the Surrounding Countries

63. It must not be imagined that Tibet is the cultural center for the countries that surround it. It is merely the geographical center around which the other countries are located. The title of this booklet has no other significance or implication.

Bhutan

64. Bhutan is a small state between India and Tibet. The British Government has long had a trading outpost here. Kalimpong has been the headquarters of a Scotch Presbyterian Mission. According to McGovern, the head of the Protestant Mission is the uncrowned king of Bhutan. The Bhutans are much mixed with Nepalese, Lepchas from Sikkim, and Tibetans. The population is a little over a quarter million. Tibetans come to Kalimpong to trade for goods from India.

Sikkim

65. Sikkim has long been used as the jumping-off place for travelers from India to Tibet. The Sikkimese are migrants from Tibet. The Tibetans allow them to enter and visit the shrines without hindrance. In Sikkim, however, is a wild tribe, the Lepchas, who are not Tibetan in origin. Darjeeling is the capital, and under control of the British it has become a trading center. Many of the missionaries tried to get into Tibet by way of Sikkim. The Lepchas are the original inhabitants of Sikkim and live in primitive fashion in the more isolated parts of the country. The Lepchas seem to be monogamous; they burn and bury their dead. Nothing is known of their religion except that they recognize good and evil spirits. They eke out a poor existence by fishing and cultivation on a small scale.

66. In the transition land between Sikkim and Tibet there is a group of people related to neither. They are called the La-pa, or men

of the passes. They have their own dialect and observe their own customs, being herdsmen living from the produce of their herds of cattle and yaks. The yak is unknown in Sikkim proper. Like the Tibetans, however, they prefer barley to rice.

Nepal

67. Nepal is a very mixed country. The best-known group are the world-famous warriors, the Gurkhas who were driven from Rajputan by the Mohammedan invasion and then proceeded to conquer Nepal in 1768 where they have become somewhat mongoloid by intermixture with the native inhabitants. From India also came the Newar peoples and even Hindus can be found in the valleys of Nepal. The Newars have a matrilineal culture which is spread throughout Northwest India.

68. Nepal actually constitutes a territory lying along 500 miles of India. For centuries Nepal has been a land of religious conflict. A corrupt form of Buddhism, which allows even the strange institution of married monks, is slowly decaying and yielding to the constant pressure of Brahmanical Hinduism, which is the religion of the ruling Gurkhas. The present Nepalese government not only keeps out all missionaries but strictly guards all passes into the country so that no foreigners may enter. Hence a Catholic mission that had once been established here and had even occupied a dwelling donated by the King of Nepal is no longer in existence.

Afghanistan

69. Afghanistan is essentially the homeland of a sub-group of the brown race known as Indo-Afghan. They are light-brown skinned people with black, wavy hair and dark eyes. This country has had a turbulent history of wars and famines. It was once the location of a civilization as great as that in Meopotamia, but a great climatic change took place here and today sands of the desert are filling lakes and rivers. Two hundred ancient cities have been located buried in the sands of the now dried up Tarim river valley.

70. As this was the main thoroughfare between Asia and the Near East, many peoples have gone through here and left their mark. Some hold that it was here that the first differentiation of the white race into a number of types (Nordic, Alpine, Mediterranean, etc.) took place.

71. The greater portion of the population practices agriculture or raises cattle so that the rural areas are more thickly populated than the cities. The people are Mohammedans.

Beluchistan

72. Beluchistan is much like Afghanistan except for the puzzling presence of the Brahui, a Dravida-speaking people who show physical, linguistic, religious and cultural affiliations with India.

Mongolia

73. Mongolia is the home of the ancient Huns. Already in 1200 B.C. they had established a kingdom and warred on the Chinese, being the cause for the erection of the wall of China in 1240 B.C. The ancient Turks are supposed to have been a branch of the Huns. About the 12th century A.D. the Mongols conquered this region and had an empire at one time extending from Central Russia to the Pacific Ocean.

74. Mongolia is partly under Russian, partly under Japanese, partly under Chinese influence. About a million of the Turanian Turks are left. The population is a mixture of caucasoid and mongoloid elements.

75. Among the many peoples represented in this area are the Transbaikalian Kalmucks, Mongolic in language, but Buddhistic in religion. (They are also in Turkestan and eastern Tibet). The Buryats in the same region are Buddhists of the Yellow Hat sect. Both these peoples are pastoral nomads. Closely related to them are the Khalkas of the Gobi desert. Much of this territory has been Russianized. North of here are the horse-breeding Yakuts who sacrifice the horse at religious festivals. Then there are the Mohammedanized Tatars and Karagas. The Kazaks are the people of Ghenjis and Kublai Khan, who once had a great empire. They are Mohammedans of the Sunnite sect believing in circumcision, head-shaving, prayers, ablutions and almsgiving. In celebrating Abraham's sacrifice of Isaac they kill one of their best horses. In honor of Mohammed they fast during Ramadin. However, ancient pagan practices such as scapulimancy and the observation of omens still survive. The Kara Kirghiz occupy the Pamir mountain region and are partly agricultural and partly pastoral. They and the neighboring Uzbegs are Mohammedans of the Sunnite sect.

Chinese Turkestan or Sinkiang

76. Sinkiang is a high plateau walled in by mountains a half mile wide. It lies north of Tibet and east of Russian Turkestan. It is one of the main lines of communication between the desert and the Aral-Caspian region. Chinese influence is very strong in the eastern portion. In the north are the Taranchi or Ili Tartars. Then there are the Mohammedan Sarts whose women have a very low position while the women of the Mohammedan Turkomans probably enjoy the greatest freedom of Mohammedan women anywhere. Polygyny is frequent among the former, rare among the latter.

Russian Turkestan

77. Sarts, Uzbegs and Kirghiz, Sarts and other Turkish peoples live here. One also finds Turkomans, some Jews, and the mixed Tajik. Mohammedanism predominates.

Tannu Tuva and Kokonor

78. These are two small kingdoms, Mohammedan in character that border on Mongolia.

Kashmir

79. Kashmir has been ruled by Mohammedan Sultans ever since the 14th century. Buddhistic Brahmans at first expelled have been tolerated since the late 15th century.

The Tibetan Marches of Yunnan and Szechwan

80. The population is composed of Tibetans, Chinese, Lissu, Mo-so, Lu-tse, Lolo, Passo, Lamajen and Khioutse. The Mo-so follow the Tibetan way of life if in contact with Tibetans, and the Chinese way of life where they mingle with the Chinese. The Lamajen are descendants of Chinese soldiers; The Paso are Tibetanese. The Lissu are animists and venerate their ancestors. At a birth, marriage, death, to get a good harvest, recover their health, they make offerings of wine, a goat and a pig to the spirits. The Lu-tse live comparatively good lives. The Khioutse are still uncivilized.

4.

Missionary Activity

Catholic Missionary Activity

81. Tibet, Bhutan and Nepal are more or less closed not only to Catholic missionaries but to all foreigners. If there are some rare Catholic missionaries in Sinkiang or Chinese Turkestan there are none in Russian Turkestan, and as in Mongolia, the Catholic Mission of Tibet is established only along the eastern frontier controlled by China.

82. During the 17th and 18th centuries the Jesuits and Capuchins evangelized Tibet for some time and even lived at the capital Lhasa. With royal protection, the Portuguese Jesuit, Andrade, made some converts at Tsangparang but a revolution overthrew the throne and destroyed the missionary work begun so well in 1630. 1635-40 two new efforts miscarried and the missionaries returned to India.

83. The Jesuits were at Shigatee in central Tibet 1626-32 but this came to naught. During the first years of the 18th century the Congregation of Propaganda charged the Capuchins with the evangelization of Tibet and authorized the Jesuits to exercise their zeal in the valley of the Sulley. The first Capuchins arrived at Lhasa in 1707. Father da Fano was made Prefect Apostolic in 1712. In 1721 the Jesuits and Capuchins had to leave Lhasa and withdrew to the banks of the Bramaputra. A persecution drove them back to India and Nepal. There is still a large clock in Lhasa left there by the Italian Capuchins, who in 1720 had erected the Church of the Assumption in the Forbidden City at the solicitation of the Dalai Lama himself.

84. In 1846 the Sacred Congregation of the Propaganda, judging Tibet more accessible for evangelization from the Chinese frontier, charged the Vicar Apostolic of Szechwan of the Paris Foreign Mission Society with this vast territory. Then the western part of Szechwan was made an independent mission. The missionaries, especially Fr.

Alexis Renan, labored at Bonga with great opposition. There was much opposition on the part of the Chinese authorities who by the Treaty of Tsientsin in 1860 granted freedom of conscience to its subjects. Another attempt to get to Lhasa was stymied, so the Bishop went to Peking and to France to obtain freedom for the Catholic mission. The lamas now also stirred up trouble and the missionaries had to flee even from Bonga. Up to this time about forty adults and children had been baptized. The missionaries to save the lives of their converts at Bonga had to sign a promise never again to enter Tibet itself.

85. In 1863 more progress was made with stations at Bonga, Bongmhé, Yerkalo, Tsekou, Tatsienlu and Chapa, but by 1873 the missions were again destroyed. In 1875, through the intervention of the French ambassador, the missionaries were again allowed to return. The British then obtained permission to enter Tibet, and the Paris Foreign Missionaries took advantage of this to start up again and soon had 500 converts. Persecution started again and practically all the missions had to be abandoned. After an expulsion of ten years they returned. By now they had 1,270 Christians. 1900-06 were again years of persecution.

86. Under Chinese pressure the Dalai Lama fled to India in 1910. The Chinese were fierce in their opposition to the missionaries, but the missionaries continuing their work proved that the people themselves were not hostile. The work progressed to such an extent that a dispensary and a seminary and a catechist school were established. A native, Vincent Ly, was ordained a priest in 1911.

87. Now, another persecution ensued during which Christians and missionaries were killed. In fact, 1911-12 were disastrous years for the Tibetan missions. Six missionaries were thrown into jail, two were murdered. The Franciscans of Mary, however, were very active at Tatsienlu. A cathedral was built and solemnly blessed. An orphanage, a hospital, and a dispensary were opened. In the year 1913 they were to harvest 144 adult baptisms. In 1914 Tibet became independent of China which had meanwhile become a Republic under Sun Yet Sen.

88. The evangelization work in Tatsienlu proceeded apace. The domination of the population by the lamas is so great that it is difficult to make converts. The Chinese in the district consider their sojourn a temporary stay and they are happy to leave when their fortunes are made. Perhaps the most important work carried on was the dispensary

which treated 80-100 sick persons a day and the hospital with 300-400 patients a year. Despite the progress of the work here and there along the frontier the menace of persecution is always present.

89. The Yunnan district suffered a terrible famine in 1919. Many of the neophytes had to leave and go elsewhere to get the wherewithal to live. This absence together with the typhus epidemic of 1919-20 did the mission much harm.

90. The Tibetan Catholic mission runs south to north from Weisi to Batang in a line about 500 kilometers long, i.e., from 27 degrees to 30 degrees north latitude. In the region covered by the mission there are about 18,000 families: Tibetans, 6,000; Lissu, 5,000; Mo-so, 3,000; Chinese, 2,000; Lu-tse, 1,000; others, 1,000. Wherever the Chinese have conquered, their soldiers stay on and intermarry with the native population. Although they establish Chinese schools, they leave the native chiefs in office and by various gestures keep them attached to the Chinese government.

91. The Religious of Great St. Bernard (Canons of St. Augustine) arrived in 1931. The Bahang was proposed to them as a base if their superior would permit them to build a hospice in Sila. After making a survey of the district they left. They returned in 1933.

92. In the district of Tsechung the little Society of Native Virgins with eighteen members goes about teaching catechism. Once a year they return to their motherhouse for their annual retreat. A catechumen must attend school eight months a year for three years to learn their catechism and prayers before baptism.

93. In 1933 the Dalai Lama died at Lhasa. Some say he was poisoned. The Mission among the Lu-tse had prospered but in 1935 they revolted and drove the Chinese from the district. The Chinese blamed England for this revolt, but it seems to have been rather the natural result of the exploitation of the Lu-tse by the mandarins and the Chinese merchants.

94. The Canons now proceeded to establish their hospice. At first the Chinese authorities refused, but after the intervention of the Swiss Consul-General and eighteen months of conferences permission was granted. They immediately started to build a hospice in the mountain pass of Latse in the mountains between the Mekong and the Salween.

They opened their house to eighteen youngsters (Tibetans, Chinese and Lu-tse) who in October, 1935 began their study of Chinese and Latin.

95. In the summer of 1935 the communist bands of Chou Té and Mao Tsé entered the subprefecture of Luting on the southeast frontier of the Sikhang province. The central government troops aided the provincial soldiers and declared a state of defense up to Tatsienlu. The Tibetans took advantage of this situation to fight their Chinese rulers. The Tibetan commander Taugyé got permission from the Chinese to administer the district as a sort of fief.

Protestant Missionary Activity

96. Dr. Cameron, of the China Inland Mission, was the first Protestant missionary to sojourn at Tatsienlu. That was in 1877. But the first Protestant missionary to become really established was Mr. Cecil Polhill Turner in 1897. A Miss Annie Taylor almost reached Lhasa in disguise, was detected and expelled. Her Pioneer Mission did not last. Also the China Inland Mission gave up in 1915. In 1919 the Seventh Day Adventists sent a Dr. Andrews to Tatsienlu. He built a hospital and issued various tracts and papers.

97. The Foreign Christian Mission, the Reinhart family which had reached Lhasa at the turn of the century, left after the father and child died. But Mrs. Reinhart came back in 1904. Dr. Sheldon and she accomplished a great deal of work at Batang. They built a hospital and an orphanage. In attempting to extend his work beyond Batang Dr. Sheldon was murdered.

98. From 1907-27 twelve American families came and tried to evangelize Tibet without much success. They baptized about 60-70 adults; about 100 persons attended their Sunday services; 70-80 children were housed in their orphanage. In 1932, completely discouraged by the overwhelming difficulties and dangers they faced every day, they turned the mission over to a native pastor and returned to America. Courageously, Mrs. Ogden stayed on but even she was forced by the Communists to leave in 1936.

99. The Pentecostal Mission began with Mr. Turner, formerly of the China Inland Mission, in 1915 at Atuntze. The Protestants in many instances succeeded in getting their converts to give up alcohol—their grand passion.

100. On the whole, the relations between the Protestant and Catholic missions were cordial.

101. Of the four Protestant Societies which invaded the mission field of the Apostolic Vicariate of Tatsienlu only the Foreign Christian Mission has registered success—thanks primarily to their colonization projects and their welfare work.

102. The Christian and Missionary Alliance Mission opened a mission in 1895 to bring the gospel to the Tibetan population of Amdo (i.e., in southeastern Kansu). The Tibetans were refractory and the missionaries switched over by degrees to the Chinese.

103. In 1856 the Moravian Mission founded a station at Leh. Leh is a crossroads location and has Turks, Afghans, Tibetans, Mongolians, etc. The Moravians opened a hospital. In this particular region the missionaries may travel safely but the lamaseries oppose their work and even force the Christian laity to leave the cities.

104. The Protestant missions in Sikkim have British protection. At their school they train Tibetans and Bhutanese. The director of the Post Office in Lhasa was trained by them. The Government of India favors the schools of the Tibetan mission in Darjeeling the Church of the Scotland Mission of Kalimpong, and the Scandinavian Alliance Mission of Ghoom. The government sends Tibetans to London to complete their studies.

105. The Moravians translated the Bible into Tibetan and the British and Foreign Bible Society issued 250,000 copies of the New Testament and published seven books of the Old. The Protestant pastors also issued many tracts. These societies also published a collection of books for use in the Tibetan primary schools. The Protestant societies did not have great success in making converts but they pleaded the cause of opening Tibet to the missions and they created a certain sympathy in the frontier centers for evangelization.

The Future of the Tibetan Missions

106. For the last twenty-five to thirty years the attitude of the lamas has been less hostile and more benevolent. The persecutions were mainly the result of civic and political wars in which the missionaries became unavoidably entangled. For seventy years Catholic missionaries

have contemplated the portion of the field assigned to them to evangelize. Ten of them shed their blood for the gospel; twenty died in harness. In 1920 there were 4,500 baptized Catholics—1,000 of them were Tibetans. That this region is not completely sterile can be seen by the recent success of the Divine Word Fathers in Northern Kansu where an archbishop, 2 Prefects Apostolic, 48 priests and 9 brothers have had great success. A prefect apostolic and three S.V.D. Fathers have also been working in Sinkiang since 1946.

107. Communist influence has penetrated this area. The Tibetans have always had a sympathetic attitude toward Russia. There is even a Tibetan myth which tells of a savior who is to come from the North, i.e., Russia. One can only wonder whether the wave of red communism will some day take advantage of this situation. In the light of Divine Providence, however, one cannot but expect that some day, this part of the world, where missionaries have planted the seeds of the Cross of Christ in so much suffering and shedding of blood, will blossom forth a great harvest of souls.

Study Outline

GERALD C. TREACY, S.J.

Central Asia was the cradle of the human race and yet it is the last great frontier of missionary endeavor. Repeated attempts have been made to bring the Cross to this region but the results to date have been almost negligible.

In Tibet there are three geographic and cultural areas. Geographers call Tibet the roof of the world. The country as a whole might be called a desert plateau. Tibetans have thrown around their country an iron curtain and maintained it with fanaticism. The people may be divided into three distinct types. The language of the country is a Sanskrit form imported from India. Actually there are two languages, one for style and one for conversation.

The nomadic pastoral peoples in the north live in tents while the village peoples in the south and east live in houses. The nomads of the north are split into tribal units ruled by hereditary chieftains, chieftainship going to the oldest son. These tribes are divided into smaller blood-related groups.

Among the poorer village people we often find fraternal polyandry. The purpose of this custom is to keep the family estate together. Only the oldest son marries and the property is passed on to him. In the polyandrous household woman's position is good. She is trader and banker. Rulers and chiefs have polygamous families. Women are scarce and in general enjoy a high status.

Tibet as a whole was ruled by a king. His power was feeble due to the strength of the provincial rulers. There was a dual chief power, civil and religious, the king and the Dalai Lama. Today the Dalai Lama is the secular and religious ruler. He heads a council of five, made up of one Lama and four laymen.

The real founder of the present-day religion of Tibet, *Lamaism,* was a monk from India. Lamaism has stressed the principle of cyclic recurrence, of transmigration and evolution of souls. The good and evil of everyday life are in some way bound to the circumstances of a previous life. The Buddhistic idea of Nirvana is excluded. Belief in good and evil spirits together with the idea of the transmigration of souls form the principal basis of the lives and religious practices of the Tibetans.

Questions

What brought about the many races we find today?
How successful have been the missionary attempts in Central Asia?
Why have geographers called Tibet the roof of the world?
How many physical types are there among Tibetans?
Where did the language of Tibet come from?
Describe the difference between the people of the north, south and east.
What is the meaning of fraternal polyandry?
What is woman's position in a polyandrous household?
Describe the funeral rites of the Tibetans.
What are the different classes in Tibetan society?
What was the dual chief power in government?
What effect did the conversion of Kublai Khan have on Tibet?
How is the present government of Tibet constituted?
What was the religion of the early Tibetans?
Who was the founder of the present day religion of Tibet?
What principles does Lamaism stress?
What idea is the doctrine of reincarnation based upon?
Have the Tibetans the idea of one God?
What are the religious houses of Tibet?
Describe the three kinds of lamasaries.
The lamasaries are the educational centers of the country. Explain.
How are the Tibetan monasteries supported?
What proportion of the population of Tibet is in the priesthood?
What is the *geshe* degree?
Who are the heads of most monasteries?
Are most of the monks learned or ignorant?
What gives the lamas a hold on their people?
Tibet is a real theocracy. Explain.
What are some of the religious practices of the Tibetans?
Tibet has been called the land of prayer. Why?
Is the prayer practice of Tibetans a proof of real piety?
How much religious unity exists in Tibet?
Explain the bitter opposition of the lamasaries to Christianity.
Is Tibet the cultural center of the surrounding countries?
Explain the disappearance of the old Afghanistan civilization.
What is the condition of Catholic missions in Tibet, Bhutan and Nepal?
What has been the story of Catholic missionary activity in Tibet?
Describe Protestant missionary effort in Tibet.

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A Note on the Author

The Rev. Sylvester A. Sieber, S.V.D., was born in Pittsburgh, Pa., January 14, 1908. After attending St. Martin's Grammar and High School in that city, he entered Sacred Heart Mission House, Girard, Pa., to begin his studies for the missionary priesthood in the Society of the Divine Word (1922-27). One year Novitiate (Holy Ghost Mission House, East Troy, Wis.), three years of Philosophy and four years of Theology (St. Mary's Mission House, Techny, Ill.) brought him to the priesthood in May, 1935.

After his ordination Father Sieber studied ethnology at the University of Vienna, Austria, under the world-famous ethnologists Fathers Schmidt and Koppers (1935-37). 1937-38 He taught at St. Michael's Mission House, Conesus, N. Y. He did parochial work in Oakland, California, while attending the University of California. In 1939 he published a book *The Culture Historical Method of Ethnology* (trl), and with Dr. Franz Mueller in 1941 the book, *The Social Life of Primitive Man* (Herder, St. Louis). Father Sieber studied social Anthropology at the University of Chicago (1940-43) from which institution he earned a degree. For the last seven years he has been teaching in the following institutions: St. Xavier College and Mercy Hospital Nursing School, Chicago, Ill. (Religion, Ethics, Psychology, Anthropology) 1942-47; Mundelein College, Chicago, Ill. (Anthropology) 1944-; Loyola University, Chicago, Ill., (Anthropology) 1945-47; De Paul University, Chicago, Ill. (Anthropology and Sociology) 1946; St. Mary's Mission House, Techny, Ill. (Ethnology, Sociology, Linguistics) 1944. For missionaries Father Sieber has prepared a booklet, *Anthropological Questionnaire: Religion and Magic* (Techny, Ill., 1945).

At the present time he lives in Chicago where he is chaplain to the Helpers of the Holy Souls while carrying on his teaching activities at De Paul University, Mundelein College and St. Mary's Mission House, Techny, Illinois.

The authors of the various studies of the Missionary Academia express their own views, which are necessarily independent of the National Council of The Society for the Propagation of the Faith.